

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, OCT. 8, 1908.

NEW SERIES VOL. X. NO. 41.

Criticism Friendly, But Adverse.

Several things have slipped from the pens of brethren of late months which have moved me to speak. One of these was Brother W. A. Jordan's remark to the effect that pastors ought to conduct the church prayer-meetings. I criticize Brother Jordan first for two reasons: He has written so many good things that he is better able to bear it than most writers. I have been by him as I used to be by Brother Gambrell—glad to find something to differ on lest I might decide that I am letting him do my thinking for me. Again, if I should have to controvert my ground, I can depend upon Brother Jordan for brotherly treatment side and then ask me to leave the denomination when he thinks he has a victory. How strange that with all their learning, some brethren have never learned to be a brother! But not so with Brother Jordan—ment. He will not refuse me a statement of the next best thing to having him for you is to have him against you.

Ought pastors to read the church prayer-meetings? I do it when appointed to do so by a church member when the timid appointee feels his embarrassment overwhelmingly and asks it, and when the leader is absent. But it is the church's prayer-meeting, and they ought to conduct it. For 18 years I have left my church for from 6 to 12 weeks in the summer, and each time save one, I found the prayer-meeting larger and stronger than when I left it. I would have been willing to have had any one of these prayer-meetings take the place of the next Sunday morning service. When Brother I. P. Trotter went to Hattiesburg, he was amazed to find the church conducting its own prayer-meeting. He chuckled over it in the Western Recorder, and I chuckled with him.

I judge that beneath Brother Jordan's position (unconsciously to himself), is the idea of "entertainment"—the prayer-meeting must be made entertaining or the people won't come. This idea seems to dominate in the formation of young people into societies within the church. When Mr. Sheldon wanted a band to walk "in his steps" he called for volunteers in his church, took them into a back room of their house of worship, extracted a pledge and "organized" them. But this is not needed in a Baptist church—a church of Christ. The most complete separation from the world thinkable is symbolized in baptism—a "burial." The most complete commitment to a new life is symbolized in baptism—a "resurrection." Therefore, we ought to teach our young converts to put on the whole armor from the very start. Last Saturday we received a young man for baptism and in 30 minutes—before he was baptized—I had appointed him on a committee. Was this right? If we would emphasize the signifi-

cance of baptism rather than the mode and do it as we receive young members, then call on them for service they would respond. Quote from his stammering prayer; commend his flattering effort at leading—let the world see that you honor your weakest member. He will enjoy it—the world will respect you.

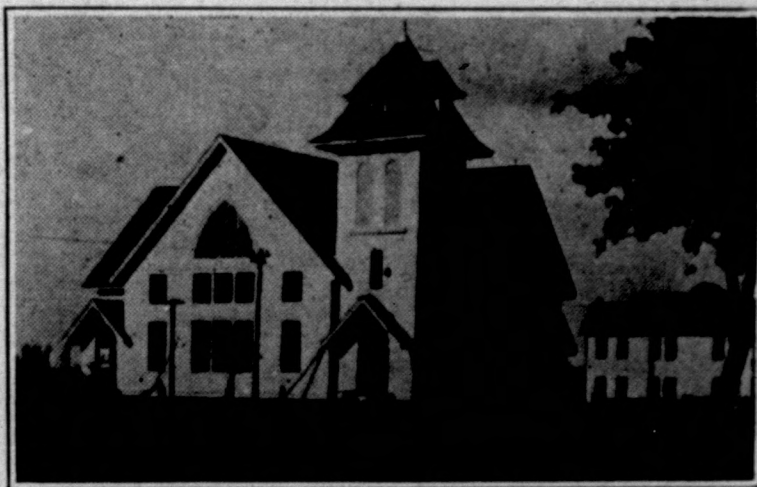
Whew! Where am I going? I have not argued my point, but I have criticized and made assertions and why is not that enough? This is an age of speed—you must not expect more.

In good hope behind the blood,

R. A. Cooper.

Immanuel Church, Hattiesburg.

The following is a picture of the Immanuel church, Hattiesburg. It is not finished, being destitute of doors and windows as well as other things. As the winter is approaching, it is absolutely necessary to put in the doors and windows.



If any one can see his way to help this young church, which, it seems, has done just about all it can, the help will be greatly appreciated. Pastor O'Briant will begin a meeting of days on the 15th inst., with Evangelist J. P. Harrington doing the preaching.

Standing Committee of Temperance Southern Baptist Convention.

At its last session at Hot Springs, Ark., the Convention appointed the following named brethren, together with the writer, as a Standing Committee on Temperance, to-wit: Rev. J. E. Johnson, Waco, Texas; Prof. S. P. Brooks, LL. D., Waco, Texas; Rev. J. B. Gambrell, D.D., Dallas, Texas; Rev. J. A. Maples, Greenville, Texas; Rev. C. W. Daniel, D.D., Fort Worth, Texas; Rev. P. E. Burroughs, D.D., Fort Worth, Texas; Rev. W. T. Amis, Hot Springs, Ark.; Rev. H. A. Sumrall, D.D., Shreveport, La.; Rev. C. V. Edwards, New Orleans, La.; Rev. L. C. Wolfe, Shawnee, Okla.; Rev. W. T. Lowrey, D.D., Clinton, Miss.; Rev. E. E. Folk, D.D., Nashville, Tenn.; Mr. W. D. Upshaw, Atlanta, Ga.

The appointment of this committee was received favorably by the denominational

press and by the brotherhood at large. It has not been considered inexpedient to get the committee together until this time. The committee has been called to meet at the meeting house of the First Baptist Church, Waco, Texas, Tuesday, Nov. 3rd, 10 o'clock a. m.

The writer begs the privilege of asking the entire brotherhood to pray that the committee shall have the presence and guidance of the Divine Spirit through whose power alone we shall be able to win a complete and final victory over the rum traffic. I beg, also, that brethren who have any suggestions to offer as to the plan of organization and conduct of the work, shall write to the chairman here or to any member of the committee. I am sure that every member of the committee would be glad to have such suggestions as it may be in the mind of the brethren to make, and I assure the brethren that every suggestion will receive careful consideration. I should like especially for the brethren to express themselves on the question as to whether we shall employ a

Secretary, thus pitching the work on a broad and high plane. One thing is sure, we must face the fact that all our Missionary operations and all of our efforts at reaching and saving the lost are greatly hampered by the rum traffic. It is unquestionably true that the accomplishment of no single thing would give greater impetus to the Kingdom of God in its on-going than would be complete abolition of the liquor evil. I trust that the Lord may guide and bless every effort and factor which He has been pleased to appoint for the accomplishment of this end, and especially, that He may vouchsafe His guidance to this Committee in the planning of its work.

A. J. Barton.

Waco, Texas.

The pastor has been examined upon his views of Christian doctrine and has been accepted upon his statement of his faith. It is not expected that he will hold a rigid system of belief all his life, but that he may develop and enlarge in his comprehension of the subjects of his belief. His faith is the acceptance of verities which will never change in themselves, but his comprehension of them will enlarge and clarify. As he himself grows from youth to maturity, yet is the same person amid all changes, so his faith is the same, although freed from his early crudities of conception or traditional additions have been brought over to him.—Ex.

Half the Battle.

"If I were you," said the old bachelor to the benedict, "I'd either rule or know why."

"Well," was the reply, "as I already know why, I suppose that's half the battle." —Atlanta Constitution.

Laymen's Movement Progress.

By J. Campbell White, General Secretary.

Remarkable progress continues to characterize the development of the Laymen's Missionary Movement. Not only is the world ripe for a great advance on the part of the church, but the men of the church seem eager for something more worth while than material gain to which to devote their best intelligence and energy.

At the present moment, a national missionary campaign is on in Canada, under the auspices of the Movement. At twenty centers, from Sidney on the Atlantic to Victoria on the Pacific, campaigns are being conducted during September and October. The question being considered at all of these centers is this: WILL CANADA EVANGELIZE HER SHARE OF THE WORLD?

At this writing, six of the twenty campaigns have been held. Without exception they have been marked by intense interest and profound conviction. Every city visited, at each of which there were representatives present from the surrounding district, clear and unequivocal answers have been given to the above question which unifies the whole series. It is estimated by Canadian missionary leaders that the churches of the Dominion, numbering about 900,000 communicants, should evangelize forty millions of people in the non-Christian world. The various denominations in Canada, and one city after another, are seriously accepting their proportion of this responsibility, involving as it does in many cases the trebling or quadrupling of their aggregate missionary offerings.

Every Missionary Board in Canada is co-operating to the full extent of its power, in this inter-denominational national campaign. One or more of the Secretaries of each Board is making the trip to the Pacific coast to participate in the meetings. A large number of business men, at their own expense, are traveling long distances to assist in enlisting the laymen or all Canada in this splendid enterprise. At least four of them are taking the trip all the way from Toronto to Vancouver in this way. One of the most prominent and successful business men of Toronto has publicly declared that he will hereafter devote his whole income to the extension of the Kingdom of Christ.

A splendid contribution to the success of the meetings in the Maritime Provinces was made by Mr. D. F. Wilber, the American Consul-General at Halifax. He gave a week of his time to attending four of the city campaigns. His story is very remarkable. Three years ago he went to Singapore as the American Consul-General, as he himself says, "a man of the world." During his two years residence there, the evidence of the transforming power of the gospel, upon the he then all about him, was so overwhelming that both he and his wife surrendered their own lives to Christ, and now count it their chief joy to promote the world-wide kingdom. "It was a very discerning remark he made to me during the week we spent together, when he said, 'Nothing is doing so much to produce cordial relations between Canada and the United States, as this Laymen's Missionary Movement.'"

It was thought best to have the Canadian national campaign during the period preceding the Presidential election in the United States. As soon as the election excitement is over, the schedule of Laymen's Movement Campaigns in the United States will begin. On November 10 and 11 at St.

Louis, the laymen of the Methodist Episcopal Church are gathering to launch their denominational Laymen's Missionary Movement, the object of which is to add a million dollars annually for the next four years, to the foreign missionary offerings of that Church.

On Nov. 12, at Chicago, the Baptist Brotherhood Convention will assemble, and one of their main themes is the relation of Baptist Laymen to the evangelization of the 61 millions of non-Christians who constitute the field of that church.

On Nov. 14, at Boston, the General Committee of the Laymen's Movement, consisting of over 100 laymen from all parts of the United States and Canada, will hold its annual meeting. Many of the members of the committee will remain to assist in the great inter-denominational campaign under the auspices of the Movement, to be held in Boston, Nov. 15 to 22.

On Dec. 3-6, the first Inter-denominational State Convention of the Laymen's Missionary Movement will be held at Atlanta. All denominations are co-operating to bring together their best laymen from all parts of the State. The Movement has now reached the stage when it can only meet the demands upon it by dealing with state as unite. Four State Conventions are already fixed, for Georgia, Iowa, Minnesota and Wisconsin. Several others will be held during the winter. It is expected in this way to be able to propagate the spirit of the Movement most rapidly and effectively.

The Movement has now eight Secretaries giving their time to answering a fraction of the calls that come for the presentation of the work. Three of these are Secretaries of the general movement, Mr. Herbert K. Caskey of Philadelphia, having joined the force recently. One Secretary is employed by the Canadian Council of the Movement. Two are engaged in the Movement in the Southern Presbyterian Church, and one each in the Southern Methodist and Southern Baptist Laymen's Movements. At least two other denominational Movements are now seeking suitable secretaries.

Thus on every hand, the spirit of the Movement spreads, further and faster than any one can trace or record. God is at work, and we can only see or understand a fraction of His product in the lives of his people.

My confidence grows stronger as the Providential indications multiply, that the greatest missionary development of human history is upon us. It will be accomplished by the greatest revival which the church has ever experienced. By undertaking to save the world, the church itself will be saved from materialism, formalism, commercialism and indifference to the will of God.

Schoolhouse Meeting.

On the third Sunday in September, our meeting began at Jett's school house, only a few miles south of Vicksburg. Brother Terry was aided in a good meeting by Brother Harvey Dana, who did some earnest preaching.

The results of the meeting were five.

Brother Dana is a student in Mississippi College. He is even now a successful preacher, and we all predict for him a great and useful life.

The school house neighborhood showed their appreciation of his earnest, effective work by presenting him with a commendable sum.

Through Brother Dana's preaching, our small community is greatly stimulated to do a greater work for our blessed Master. At Jett's school house we had fine congregations and some of our people who attended are truly the elect of God.

E. T.

Falling Away.

Though the churches are reporting unusually large gatherings, there is manifestly a "falling away" both in doctrine and numbers. Why is this?

1. Our preachers have been too lax in teaching "all things" Christ commanded. Not a few have drifted into the practices if not the faith of those who hold to the teachings of "the law and the prophets," ignoring the fact that "we are no longer under the law, but under grace."

2. Too many fail to instruct in doctrine: or "teaching the truth in love." This is true, to a large extent in our Sunday Schools; yet from them come, it is estimated, 85 per cent of the accessions to our membership. Hence, it is not unusual where a Baptist marries into another denomination, to unite therewith, yielding to the fallacy "that one church is as good as another"—it is not true even of our own. Such have not been taught "sound doctrine."

3. Home teaching of God's Word is neglected; even the family altar is no longer recognized as in by-gone years. The young people of the household may go to Sunday School, if they feel like it; or to preaching, as they fancy, where they are simply entertained. Occasionally we find some that "read the Bible," but rarely a student of the Word. Reading may supply opinions; but convictions are the result of study and investigation. Convictions are solid; opinions changeable.

4. The unwise use of questionable terms: such as "communion," for the Lord's Supper; "Easter," for the Passover; "Lord's Prayer," for Disciples Prayer, etc. It shows a tendency to ritualism, and conformity to custom. These things open the way to controversy and loss of time that should be devoted to ministering to the saints; or preaching the gospel to the world in darkness. Faithfulness in service and indoctrination will enable many to stand fast in "the faith once delivered to the saints."

5. Another thing: the erroneous idea of church "Letters of Dismission," for many imagine they belong nowhere until they join another church. A letter in truth is evidence only of where they belong; persons holding letter are an injury to the cause and defeat correct statistics as they are not converted. In the course of time, some are lost in other organizations, and the children drift into other sects, if not into infidelity. All such are a loss to our denomination, and to the ranks of the "falling away."

6. Union meetings with other religious bodies not of our faith in religious matters is a weakness. There may be co-operation on certain lines of work, where there is no sacrifice of principle—but not compromise. We may engage in moral and general religious work, on agreement. In this way we may sometimes enlighten others and extend our influence for the truth. Methods of work can be learned by religious intercourse, and a wider field be opened for usefulness.

7. Failure to impress our membership with the duty and obligation of service: the young especially should be trained to do

something; must begin something to do—otherwise they will find something to do that may lead them astray. Joining the church is not for salvation, but because of salvation. It is for service. Such seldom "fall away."

L. A. Duncan.

Purvis.

I have nothad much to say since the cyclone in regard to the work at Purvis.

Last night we ordained to the full work of the gospel ministry Brother Thomas King. Dr. I. P. Trotter was present with us, and assisted in the ordination. Brother King is a mature man of 32 years and has already had much experience in the Lord's work. We expect much of him.

Tomorrow afternoon we expect to bury with Christ in baptism two dear young girls, who have given their hearts to Him.

It is our purpose, the Lord willing, to begin a meeting at Purvis, second Sunday in October. Brother J. P. Williams of Silver Creek, will come to our assistance. We are trusting that the Lord will give us a great meeting.

The foundation is being laid for our new house of worship, over which we are very much rejoiced and take new courage. We feel very grateful to Dr. Rowe, the State Board and to the people of Mississippi in general for the help extended. This may be read by some who may have forgotten that our house of worship was completely demolished in the cyclone of last April. We must therefore look to the brotherhood to help us rebuild.

The State Board, through its honored and trusted Secretary, has come to our relief. But still that he may be able to help us, churches must, all over the State send in to him contributions for us. Brother, if your church has not yet made a contribution for us, won't you at once see that it does so and forward to Dr. Rowe at Winona.

Our little town has arisen phoenix like, not from its ashes, but from its wreckage and rebuilt almost to where it was before.

But the people have hardly been able to build back their homes.

The Methodists are worshipping in their new house, but it was replaced for them.

The Baptists and Presbyterians are just beginning to rebuild. Who will send Dr. Rowe an offering for us?

Yours in Christ,

A. Finch, Pastor.

Lauderdale County Association.

The Lauderdale County Association met with the Goodwater Baptist Church on Sept. 24, 1908.

G. C. Elliott, Moderator and W. H. Stinson, clerk, were re-elected.

Associational sermon was preached by L. A. Moore.

The doctrinal sermon was preached by Rev. J. T. Shipman, and it was so favorably received that it was requested for publication in the Record.

Local minister present, G. C. Elliott, I. A. Hailey, R. A. Venable, J. W. Ellis, J. A. Hackett, H. M. Collins, G. Hurlbutt. Visiting ministers, O. M. Lucas and J. M. McLeMORE, and perhaps others.

The church letters reported 295 baptisms and all except 2 reported Sunday Schools.

The reports of committees were of a high order and discussed quite vigorously.

There are 27 churches in the body, and 10 of these are in and about Meridian.

Brother L. A. Duncan has the honor of being in two associations, the Chickasaw and the Lauderdale.

In all the associations attended by this scribe the entertainment has been superb.

O. M. Lucas.

Proving Himself.

It is a wise man who proves his words before he speaks them. A story of an old Pennsylvania settler shows shrewdness in this direction as well as a pardonable pride in prowess. The hero of the anecdote was Gabriel Schuler, a pioneer who was hale in his old age.

One day Schuler broke in upon a company of farmers who were gathered in a workshop. The old man carried an ax on his shoulder.

"Let some one turn the grind-stone for me," he said.

For a long time he sharpened the instrument, with the greatest solemnity. Some present thought he had lost his senses. Finally he shouldered the ax and said:

"Let each one, follow me."

The farmers thought that the summons might mean that an attack was to be made on the Indians, and they asked:

"Shall we take arms?"

"Do as you please," replied Schuler.

Each man seized his rifle and followed the old settler. He led them to an open place in the woods.

"Now," said Schuler, stopping, "let each go into the woods and select a fine, large tree. When you hear my trumpet, return."

The men, wondering, did as they were bid. When the trumpet blew they gathered once more about Schuler. The sage, led by the farmers, examined each tree selected.

"Many of them are very fine," he pronounced, "but none equals this oak."

So it was. He had picked out the finest. He threw off his jacket and began to cut. When he had hewed half way through he changed his ax from his right hand to his left and went on without changing position or saying a word. In an hour he had cut way through, and the tree fell. Mounting the stump, Schuler addressed the farmers:

"Today I am a hundred years old, and I would bear evidence of my strength. I would like to have your promise that the tree shall stay as it fell."

The old man's request was granted, and the prostrate oak remained for many years to be a monument to the strength of the century old Pennsylvanian.

Schuler lived nearly ten years after this incident.—Youth's Companion.

The Evils of the Liquor Traffic.

Speaking of the evils of the liquor traffic and the steadily increasing success of temperance workers, Dr. Warden, in one of his discourses in a western city said recently: "You have heard the thrilling news from the South? A glorious work has been going on, and now, even within the last few months, undreamed of fruitage has resulted. The whole South, as never before, has been stirred to its very depths along the lines of temperance work. Prohibition seems to be in the very air. Even the strong holds of the liquor traffic have been invaded; the liquor men are weakening. What is true of the South may be, in a large measure, declared to be true of the West.

The South has been waging war with this great evil for many years. She has fought

the battle and gained the victory. The enemy has been subdued, and the entire South is enjoying the blessing of a 'dry' yet sublime, God-like country."

Speaking of the saloon and its effects, Dr. Warden said: "The saloon is a menace to the community; it breaks the laws of God and man; it desecrates the Sabbath; it takes the name of God in vain; it tramples under merciless feet the tenderest feelings of humanity; it taints the very atmosphere; it is a blur upon purity; a clog upon progress; and a check upon the nobler impulses."

L. D. B.

One More.

Last week, Brother Bester Wallace, the Lord and this writer constituted a church four miles south of Sturgis.

We held a meeting lasting six days and nights. Twelve to baptize and ten others came by letter and statement, making a church of twenty-two.

One whole family—the men side of the house—one of them eighty-four years, now hold membership here.

They are able in finances. Let us all pray God to develop this little big church on every line.

J. E. Phillips.

The Types of Cats.

There are a number of classes of Persian cats, the division between them being purely arbitrary and based on the color of the fur. The most beautiful of all the Persians is the pure white. They are, however, very hard to keep clean, and a dirty white cat is certainly anything but an ornament about one's rooms. It is unfortunate that many white cats are deaf, so when one is making a purchase of a cat—that color it is a wise precaution to test the hearing. Another failing which white cats have, in common with all light colored cats, is that their constitutions are not so vigorous as those of the dark haired cats.—Suburban Life.

The devil was sick, the devil a saint would be; the devil was well, the devil a saint was he." The whisky devil is sick these days, local option is sweeping over the country, and his friends and allies are now quoting scripture and attempting to bring confusion in the temperance ranks by arousing a new discussion of the threadbare subject of the Bible's teaching upon the use of liquor. The National Model License League of Louisville, Ky., evidently a whisky ally, sends the Standard a circular, one of 5,000 sent to "The Ministers of America," in which it denounces the Anti-Saloon League for its "claim that the Bible supports the fight against the use of liquor." Temperance people cannot be fooled into wasting their time over such an old-time subject of former squabbles. The temperance people of today know what the Bible says and means upon temperance and are now devoting their energy not to Paul's reference to young Timothy's stomach but to the unutterable woes which strong drink is bringing upon American youth! They cannot use a life-time in interpreting 1 Timothy 5:23; they have too much to do in saving the boys and girls from the licensed saloon. The "model license" is one which is not issued; if the league will advocate that sort of license it will have the earnest support not only of the 5,000 ministers, but of 5,000,000 other friends of temperance.—Standard.

The Baptist Record,

1000 CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY.

T. J. BAILEY, Editor and Manager.

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Don't fail to read "All is not gold that glitters," on page 16.

Mississippi College enrolled 320 students the first week, and the opening was full of promise every way.

In our last issue the article, "Work Begins," should have had B. F. Whitten signed to it, and should have been dated Oct. 3rd, Come Miss.

On October 9th the Hinds County Sunday School Convention will meet at Raymond, holding two days. It is very much desired that a goodly number of our Baptist folks attend.

We have just received a Pictorial Souvenir of the town of Poplarville, exhibiting a brief synopsis of the town's resources and facilities, which would do credit to a much larger town than Poplarville.

During the few months that Rev. N. R. Stone was pastor at Cliffside, N. C. 137 were added to the church, and a house was built at a cost of \$4,000. Brother Stone is now at the Seminary again.

Rev. W. P. Price was called to Birmingham last Friday to take part in the great evangelistic campaign now running in the churches of that city, under the auspices of the Evangelists of the Home Mission Board.

The editor and family acknowledge the receipt of an invitation to be present on

THE BAPTIST RECORD.

Thursday, October 8, 1908.

October 15th, 1908, at the marriage of Miss Mary Smith of Hartford, Ky., to Mr. A. W. Bennett, General Manager of the Cumberland Telephone Co., in this city. The marriage will take place in the Hartford Baptist Church. We wish the young couple all the joys to be had in this life, and joys eternal above.

On his return from their summer vacation Rev. Edward Stubblefield and wife paid The Record office a social call. He had also visited his old charge at Oxford, and preached for them on Sabbath at 11 a. m. He succeeded our own Rev. Luther Little at Galveston, Texas, where he is very happily located. He was greatly impressed with the very happy relation of Pastor Borum and the church at Oxford.

Rev. W. A. McComb closed his pastorate at Alexandria, La., on last Lord's day by baptizing three candidates in the presence of a large crowd. During his year's work at Alexandria there have been 134 accessions, mostly by baptism. He orders his Record changed to Clinton, his new residence. He began his first meeting as Home Board Evangelist on October 1st, at Birmingham, Ala.

There are a great many people who have enrolled as students for the Normal Course of the Sunday School Board. Some have done the work, others have put the books in the case and left them there. Now, you have two months before the South Mississippi Sunday School Convention meets at Mt. Olive, and one of the features of the program will be the delivering of diplomas. So work up the course and mail your papers to J. E. Byrd for examination, and receive your diploma on that date. If you can not go, some one will receive it for you and mail it to you.

Mississippi State Fair.

The management of the Mississippi State Fair announces their fifth annual show to be given at Jackson beginning Tuesday, October 27th and continuing until November 6th. This is usually a very pleasant time of the year, when crops are mainly harvested, when schools have all assembled, and a little recreation can be easily taken by farmers, schools, and business people generally.

The State Fair has steadily grown from the beginning at the Old Capitol Building until it has been necessary to put up new buildings and equipment each year. Public-spirited citizens from various counties and localities in the State have aided greatly in the growth and usefulness of this annual show. All the receipts from operation of the Fair have been expended in premiums, and entertainments, and improvements on Old Capitol ground. And each season public subscriptions have been made by Jackson business men to make the fair better, and give to the public the very highest class of entertainment.

New buildings have been erected for this season's show. A large and commodious structure has been made and equipped for the poultry show. This will be one of the finest shows of its kind ever held in the country.

The impetus this fair has given to corn growing in the State, by its corn-growing contest, and Boys' Corn Clubs has more than paid back in material worth all the fair has cost and all the work that has been

done, to say nothing of the poultry, stock, floral culture, art, ladies' departments, and general diversified crops. It has become an educational institution of greatest value and its success and permanency is assured. During the fair, practical demonstrations will be made on the grounds of road building machinery and of farm implements. All the space in buildings and on ground has been allotted and this season's fair will be the best in the history of the State.

One fare rates will be granted by the railroad companies, beginning October the 25th with a limit to November 8th, giving all the people in the State a chance to visit the capitol, see the fair and learn what is going on in the world and in their own commonwealth.

Lawrence County Association.

The Lawrence County Association met in its 8th session with the Prentiss Baptist Church, on October 2, 1908. The old custom of reading the letters was set aside; and, in exactly 40 minutes, the Association was organized and announced ready for business. This was quite an improvement over what was done a few weeks ago by another Association which we had the honor and pleasure of attending.

It met at 10 a. m., and was not ready for work until 3 p. m. Almost everything is done now in about one-half the time formerly required and it is useless for us to expect to hold to old methods in our associational work. In order, therefore, that our associations shall complete their work in a shorter time, it is necessary that every unnecessary custom or method shall be cut out. There are possibly several other things which should be eliminated from the *modus operandi* of our associations.

Rev. R. Drummonds was re-elected Moderator, and Wade Polk, Clerk.

The Associational Sermon was preached by Rev. R. J. Boone on preaching the gospel to all the world. It was well received and sound to the core.

The business of the afternoon was vigorous and aggressive, several reports being discussed. At 7:30 Rev. J. R. Tull of Mt. Olive, by special appointment, preached a good sermon on "The Story of Jesus." The sermon showed careful thought, and was instructive and inspiring. Several visitors were present, among whom was Rev. J. H. Eager, representing the Seminary endowment movement.

Though Brother Carter was absent attending another Association, the Orphanage received good attention, as was shown by an offering of \$52.75.

Missions, the question of every Christian body, held a high place in the doings of the body. J. B. Quin, J. H. Eager, J. P. Williams, C. H. Mize made unusually strong speeches in the advocacy of missions.

The attendance was fine and the spirit and purpose worthy of men of God anywhere. There is no doubt but that the cause of missions was set forward many paces.

There was only one church not represented in the Association. The Lawrence County Association is young, vigorous and aggressive.

Brother J. B. Quin is the popular young pastor at Prentiss. A good man, pastor of a noble people. The work seems to be progressing encouragingly. They are beginning the erection of a preacher's home to cost \$1,600 or \$1,800. It is expected that the pastor will be in his new home by Jan. 1, 1909. The editor was entertained in the home of Pastor Quin and his help meet.

Thursday, October 8, 1908.

Rankin County Association.

The Rankin County Association met on Sept. 29th, with the Leesburg Church, 12 miles north of Pelahatchie. This was its 16th session. Rev. Wayne Sutton, the former Moderator, called the Association to order at the appointed time.

Devotional exercises were conducted by Rev. P. A. Haman.

Rev. S. G. Pope, the appointee, was present and preached the Associational Sermon on the "Wisdom of Soul-winning," from the text: "He that winneth souls is wise." It was earnest and strong, and every one present, we believe, felt a strong impulse to do more for Christ.

Rev. Wayne Sutton was re-elected Moderator; Sol Welch was re-elected Clerk; D. M. Robbins was re-elected Treasurer.

The representative of the Baptist Record was accorded very large consideration and it was felt that the paper gained favor with the Association.

The night session was given entirely to the consideration of the Laymen's Movement. The exercises were under the direction of S. R. Whitten, chairman of the State Committee on this movement. Very strong speeches were made by S. R. Whitten, Bryan Simmons and John Robinson. The audience was large and attentive; and from all indications a perceptible advance was made among our laymen.

The Association was well attended and the interest good. All the churches were represented either by delegates or letter, and nearly all of them by both.

The recently organized church at Pearson was received into this body, while Star and Mountain Creek were lost, the former by dissolution and the latter by dismission to join the Strong River Association.

There were several visitors, among them Rev. D. W. Moulder and J. P. Culpepper, from the General Association. Though Bro. J. E. Byrd, our Sunday School man, could not be present, yet the Sunday School work received a full share of attention arrangements being made to have Brother Byrd do as much work in the Association as possible.

Brother S. G. Pope represented the Baptist Orphanage. An offering for this object was made, which amounted to \$16.85.

It was recommended in the report on Sustentation that its claims be presented during December to all the churches within the Association. The Orphanage and Sustentation appeal to God's children strongly.

A fine report on Missions was read by Brother S. G. Pope, and the cause found strong advocacy in the masterful speech of Secretary Rowe.

Missions is the central question in every intelligent Association, every other question being subordinate and tributary to it. Every agency and institution in our denominational work which does not help forward the great cause of missions, either directly or indirectly, should be eliminated speedily. We need no superfluous wheels in our machinery. That machine which has the least complexity and complication, so it is fully adequate to the accomplishment of the desired end, is the best machine.

Any church needing a good pastor might do well to correspond with young Brother Carl M. O'Neal, of Pelahatchie, Miss.

Rev. J. P. Harrington has received a call to the pastorate of the Aberdeen Church. We do not know, but presume it is improbable that he will accept, inasmuch as he

THE BAPTIST RECORD.

has just given up the pastorate and has entered the evangelistic field, and God seems to be greatly blessing his work.

Be sure to read "All is not gold that glitters," on page 16 in this issue.

A Great Opening at the Seminary.

To the Editor:

You and your readers will be greatly interested. I am sure, to hear of the great opening we have had at the Seminary. It is decidedly the largest opening we have had during my incumbency as president. Today, the second day of our opening we have an enrollment of 201 students. This is some twenty or twenty-five more than we had on the same day last year, and decidedly in advance of any year on the same date during the past nine years. On the first day 183 men were matriculated, and 18 have been enrolled today. The outlook is good for a large number of additional students. We are hoping that this, the Jubilee Year of the Seminary's history, will be the largest in all its history in the number of students enrolled. We are hoping that when the Southern Baptist Convention meets in Louisville next May we will be able to announce the largest enrollment in the history of the school. I very earnestly lay upon the hearts of young brethren the duty of coming to the Seminary. Many a pastor who can come for a session, or even for one or two quarters, will derive unspeakable benefit therefrom. If financial assistance is needed, let them write to me, and I will do what I can for them. Perhaps I should remind prospective students that they can enter at the beginning of any one of the four quarter. Oct. 1st, Dec. 1st, Feb. 1st, or April 1st, and take up the work to advantage, and if they should be even a week or two late for any quarter, it will not seriously interfere with their work. I shall be glad to hear from any brethren who desire further information in detail.

In this connection it is proper to say we will need all the help we can get for the Students' Fund. Will the pastors and brethren, therefore, who have pledged their churches to aid this fund, kindly look after the matter promptly and let us hear from them. We will need all the financial resources we can command this year to help these men. I learn that in some States there are anywhere from twenty to thirty vacancies in important pastorates. The need for more men and better equipped men is imperative.

In this connection, I wish to correct the dates announced a short time ago for our midwinter lecture courses. It has been found impracticable to place them on the dates named, that is, beginning Nov. 30th and continuing two weeks. The faculty has voted to place these lecture courses during the two weeks beginning Dec. 28th. This will give two weeks immediately following the holidays, and we trust will be at a time when many brethren can come to avail themselves of these lectures. Courses of lectures on Evangelism, the Sunday School and the course on the Gay Foundation will be given during these two weeks, besides other interesting and profitable themes by invited lecturers, and besides these lectures the regular work of the Seminary will be carried on. Founders' Day will also be celebrated during this period. It will therefore be an excellent opportunity for pastors and friends to visit the school and obtain a glimpse of the work done. I extend a cor-

dial invitation to the Editor to be with us at that time.

E. Y. Mullins,
President.

Meetings Held.

The Lord has graciously blessed us during the 8 weeks in the addition of 204 to the churches.

Baxterville.

Brother R. N. Davis is pastor here, and a good faithful leader, as shown in the progress of his work. We organized the church with 12 and closed with 28 members. This is a promising little church.

Burnes.

This church is located in Smith county, in a good community. Brother T. J. Miley, who is pastor, was detained by his sick wife. We had 3 additions.

Hickory Grove.

This splendid church is near Hattiesburg. Brother J. A. Johnson is their worthy leader, as shown by the success of the meeting. We had 23 additions here.

Pleasant Grove.

Brother J. M. Phillips is the pastor of this little church, and is appreciated by his people. We had 7 additions here.

Rocky Creek.

Is 4 miles east of Lucedale. Brother R. J. O'Brian is their pastor. He is doing a great work in Green county, and in all the adjoining counties. He has received over 104 members into this church in two years, and two young men are at South Mississippi College preparing themselves to preach from this church.

We had 17 additions here.

Saucer.

Is just north of Gulfport. Brother R. N. Davis is their faithful pastor. We had a good meeting for this little church. Had 6 additions.

Perkinston.

Is another one of Brother Davis' churches, and has been considered a difficult place, but the church is now hopeful, and moving off well. We had 23 additions.

Sandersville.

Is where Brother J. W. Langham, one of our South Mississippi College young men is pastor, and is doing things. Here we had the greatest meeting I was ever in. The Lord honored His word and we had 50 additions.

Thus ends 8 weeks of the most pleasant work I have ever done.

To our dear Lord be all the glory.

A. L. O'Brian.

South Hattiesburg.

Giving Them Credit.

"You know," said the distinguished oriental who manifests much curiosity, that the Chinese discovered the art of printing from type thousands of years ago?"

"Yes," replied the man who was being interviewed. "And incidentally I don't doubt that they were the original inventors of the original interrogation point."—Washington Star.

Some Notes from My Field.

Dar Record.

I have recently resigned my church in order to enter the Southern Baptist Theological Seminary at Louisville, Ky., and before leaving would like to beg space in your paper to report some items of interest on my field of labor.

My work this year was composed of Glading, Tangipahoa and Mars Hill churches, all in Amite county.

Glading.

This place is on the Liberty-White Railroad and is a new town. The church is only about three years old, but already numbers eighty in membership.

This was my first year with these people, but during my short stay among them I have learned to love them. The church has built a nice and commodious house of worship, which was done, however, before I came here.

Our annual meeting was held this year during the fourth week in August, the pastor doing the preaching. While we had only one accession by letter, yet I feel that great good was done. The church seemed to be reviving and many Christian people expressed themselves as wanting to live a better life. Since the meeting an enthusiastic Woman's Missionary Union and a live weekly prayer meeting has been organized.

Rev. Josiah Jacob succeeds me here as pastor. Brother Jacob lives at Glading; and under his wise leadership, I predict for this church a season of growth and prosperity.

Tangipahoa.

Yesterday I preached a farewell sermon at this place thus closing a pastorate here of nearly six years. I came here as pastor while in school at Mississippi College, and have served them since that time. The church here is composed of 140 members, and some very choice spirits are to be found here. My work here has been pleasant, and it was a feeling of sadness that I left these people yesterday. Rev. A. F. Davis of Tybertown, takes charge of the work, and I wish for him as pleasant a stay as mine has been. At the service yesterday the Woman's Missionary Union of Tangipahoa, presented me with a gold coin, as a token of appreciation of service rendered. May God bless these noble women.

I leave with best of feeling for all these dear people, and pray that God may lead them on to greater things for His glory.

Mars Hill.

This great old church of nearly a century old is where I held my membership and it has been my privilege and pleasure to live with these people during my pastorate here of nearly three years. Some of the best people in the world, I believe, are here in this church. In many respects, this is one among the very best country churches in our State, and I am glad it has been my happy lot to be associated with these dear people. The Lord has blessed us here in many ways, and on the whole, this has been the most pleasant work I have had since becoming a pastor. Many close and endearing ties of friendship have been made, and I am loathe to leave these people, but I am leaving them with a view that I may better prepare myself to do our Lord's work.

The church at Mars Hill has called Rev. M. J. Derrick, formerly of Hattiesburg, but

who has recently come to us from Texas. I am glad that he has come back to his native State, and I am exceedingly proud that this church is to have such a strong man and efficient worker as pastor. I am proud to say that in making a call, this church did the handsome thing of increasing the pastor's salary a hundred dollars. I feel that this church, with her godly, consecrated membership, under the wise leadership of Brother Derrick, has a great future in store for her, and I shall watch with interest, her future career, and shall rejoice in her every step of progress in our Master's cause.

I cannot close this letter without making mention of the good ladies of this church. Among them, I have some of my best and most sympathetic friends and loyal supporters. They have encouraged and helped me in ways too numerous to mention, and may God bless every one of them. On my last day with them, the Woman's Missionary Union of Mars Hill presented me with a nice purse as a token of their esteem and appreciation. May the Lord abundantly reward all these faithful ones for all their sweet inspiration and help, and all their abhors of love for our dear Lord.

My stay in South Mississippi has been profitable and pleasant to me, and I trust has not been without profit to the Lord's cause.

I leave tomorrow for Louisville, and as I go, I ask the prayers of all your readers.

May God's richest blessings be upon these dear people with whom I have labored, upon the Record and upon all our Mississippi brethren.

Fraternally yours,

T. J. Barksdale.

Smithdale, Miss., Sept. 28, 1908.

Jonah of Anntai.

This man of God will do to study. While some of his life and doings are without a parallel, there are lessons to be learned from his history, which are applicable to men and things under Messiah's reign.

1. Jonah was divinely called to preach. This is true of every true minister of the gospel. The call like that of Jonah is special and personal. If there is no special divine call to the ministry, then this writer has labored under a solemn delusion.

2. Jonah resisted the call at the first, was disobedient, and it was not until after God led him through a sea of trouble that he yielded and made a full surrender to the will of God. Some preachers, this writer being among the number, resisted the call to preach until God through means of affliction and trouble, brought them to a complete surrender to do his will. "Woe is me if I preach not the gospel," rang in my ears. There is trouble ahead for every man that resists the call of God to preach the gospel.

3. Jonah did preach after being called of God. I am "Hardshell" enough to believe that when God calls a man to preach, he will see to it that he does it, if he has to lead him through a sea of trouble in order to accomplish his purpose in the call of that man. I mean to say that every man called of God will preach.

4. Jonah's unholy resistance which brought him into trouble was over-ruled for good; for after his surrender he proved eminently faithful as a preacher. May not this be true of others who, like Jonah, resisted the call at the first, but having been conquered, entered the work with great

earnestness and performed it with faithfulness.

5. Jonah having been called of God to preach to the people of Nineveh was a successful preacher. He accomplished the purpose of God in his call. Such is the case with every called preacher. God will accomplish his purpose in calling him to preach his gospel. There has never been a failure in the work of preaching the gospel to lost sinners on the part of the God-called preacher.

6. Jonah, notwithstanding all was far from sinless perfection. His regeneration, divine call to the ministry, his marvelous experience, and deliverance through the mercy of God, and his wonderful success as a preacher did not eradicate inbred sin. Note the spirit he manifested at Nineveh. It was shocking. The spirit of the flesh dominated for a time, and Jonah's natural disposition cropped out. He displayed anger, was sensitive, jealous and petulant. God in loving mercy bore with his imperfect servant as a loving mother bears with her fretful child.

It is absolutely true that no preacher is sinlessly perfect. No, not one. It is as true of all preachers today as Paul and Silas said of themselves to the men of Lystra, "We are men of like passion with you." Alas that it is so.

While it is sadly true that no preacher is perfect, it is nevertheless the duty and should be the holy aspiration of every preacher to be as sinlessly perfect as it is possible for him to become in the flesh. He should crave to be, pray to be and strive to be as much like the blessed Jesus, the perfect standard, as possible. The word of God demands it, and the cause of Christ demands it of him. And the church and the world have the right to expect of the preacher the purest and the most perfect Christian life and character to be found among the sons of men.

But as none are perfect we should not look for perfection in any preacher. We cannot find it in Paul nor Peter nor in any other New Testament preacher whose biography we read. It follows therefore that when we see exhibitions of sin and imperfection in a preacher we should not judge him harshly. This poor imperfect man begs for himself and for his preacher brethren the forbearance and forgiving family of God. "Some sweet day bye and bye" and when we shall have been delivered from these "bodies of death" we will stand "without fault before the throne."

6. The last we see of Jonah at Nineveh is where his goad vine grew and perished, and where the colloquy between he and his God ends in his complete silence which was compelled by the powerful and pathetic reasoning of the Lord God.

The thought of the unholy spirit so unbecoming in a child of God and prophet of the Most High provokes the question, "Will the Lord ever again use Jonah as his prophet to do good in the world. Years pass, and behold Jonah again. He has his commission still. A happy reference is made of him and of a great good work wrought by him is recorded in 2nd Kings 14:25. It was during the reign of Jeroboam the second. "He (Jeroboam), restored the coast of Israel from the entering of Hamath unto the sea of the plain according to the word of the Lord God of Israel which he spake by the hand of his servant Jonah the son of Ainettai the prophet which was of Gath-hepher." Here was a large district of country redeemed from under the heel of

the oppressor and restored to God's people Israel through the prophet Jonah. This servant of God was not cast off, and his commission taken from him forever, because of his unholy spirit and sinful folly at Nineveh; but the God of infinite love and wisdom whose ways are not our ways. Continued Jonah in office to the glory of his name.

A solemn question naturally arises here. By what authority say some among us, that a preacher possessed of a good Christian character, and giving evidence of a divine call to the ministry who has unfortunately sinned and fell, may, upon his heartfelt repentance be restored to the membership of the church, but to the ministry never. That his commission should be taken from him and that as a preacher he be relegated to the shades of oblivion forever. Have they any scripture precedent for such procedure? I simply ask that question. I am sure that our Lord Jesus did not act in accord with that idea when, in his own person, and before his ascension he restored the fallen Peter. Happy for this sin-cursed world that he did, else that great sermon on Pentecost would never have been preached and the cause for which Jesus died would have been deprived of one of its greatest advocates and workers.

Question: Is there not such a thing as a rigid righteousness which is destitute of love and forgiving mercy? My beloved brethren, don't you believe that it is perfectly safe for the church to follow the example of her great Head and Lawgiver?

O. D. Bowen.

Handsboro, Miss.

The Other Side.

"John Wilson is always so immaculate," said his pretty neighbor. "His collars and cuffs are spotless, and his clothes look as if they were pressed every day, and his hands are beautifully kept even to polishing his finger nails. John always gives one the impression of exquisite cleanliness—don't you think so?"

"Well, Lou, I see the other side," said her brother. "John doesn't let any girl of his acquaintance see it, of course. There's no reason for John to use profane language before you. But down in the office he lets himself go whenever he gets angry, and that it pretty often. The way I've heard him talk to the office boy is a caution. John may be clean enough as to his collars, but he's not the kind of young man I like to see with my sister, and that's why I tell you the truth about him."

John's variety of cleanliness is sadly common. There are young men who read this who would not go down town with a stain on their linen, or wear a collar a day old; yet they wear a stained mind, day in and day out without trying in the least to cleanse it. Physical cleanliness and physical strength are things for which many young men nowadays make a daily effort and sacrifice. It takes will power to accustom one's self to the daily cold plunge or to the training diet of an athlete. It takes considerable economy and sacrifice, often, to be thorough. I've well dressed. These things a young man will accomplish, however, in numberless instances: while when it is a question of the will power necessary to give up a bad habit or the economy and sacrifice required for Christian giving, he backs out at once. All the effort and all the good result are on the outside. The other side—well, the back of a Naturalist," observed a sea serpent which came within about fifty yards of the

Concealing His Ignorance.

In order not to expose his ignorance the schoolboy gave an ambiguous reply when asked in his examination, "Which was the greater general, Caesar or Hannibal?" The boy answered, "If we consider who Caesar and Hannibal were and ask ourselves which of them was the greater, we must unhesitatingly answer in the affirmative."

A Dispenser of Smiles.

Her mother said: "Oh, dear! Isn't that awful! What will people think?" but the people themselves seemed to think it about the prettiest incident they had met that day.

She was a very little girl, white frocked, pink ribboned, brown curled. With her mother she left the subway train at the Grand Central Station. The usual confusion prevailed. Timid travelers grabbed suit cases and bundles and exclaimed, "Oh, do we change here?" Trainmen on the platform shouted out directions for local and express trains and the guards of that particular car adjured the passengers vehemently to "Step lively! and to 'Watch the step.'" Then all of a sudden there was a lull in the uproar. The little girl was leaving the car. She stopped at the door, looked back and waved her hand.

"Goodby everybody," she said.

The words carried to the far end of the car. They made every one sit up. Two or three persons called out a responsive "goodby," two or three said "Bless the child," and all smiled.—New York Press.

Baracas.

We would like very much to hear something from our brother Baracas of the State through the Record. We are trying to live up to our motto, "We Do Things," here in McComb. We have real live classes in the Baptist churches here, and one in each of the two Methodist Churches.

The class at the First Baptist Church is soon going to outgrow its room.

Anyone interested in the work and happen to be in McComb, come around to see us.

Our secret service on each Sunday morning is the power behind the class.

If you haven't tried it, now is a splendid time to begin. If you don't know what it is, write Mr. Harry P. Nall at McComb, Secretary of class, at First Church.

The Caddie's Patriotism.

Within limits of the patriotism of caddies for their own links is to be admired, but in the following story, told by Mr. Sidney Fry, it seems to be carried a little too far:

At Romford, when the Essex ladies were playing against the ladies from Hampshire, one of the home team's caddies made a very high tee for his employer to play from. After the lady had made a bad drive she said to her caddie, "If you make such high tees Hampshire will beat us."

The caddie replied: "I beg your pardon, miss. I thought you was Hampshire."—London Globe.

The Sea Serpent.

When fourteen miles off the coast of Brazil M. J. Nicoll, author of "Three Voyages of a Naturalist," observed a sea serpent which came within about fifty yards of the

ship. "All that we could see was a dorsal fin about four feet long, sticking up about two feet from the water. The fin was a brownish black color and much resembled a gigantic piece of ribbon seaweed. Below the water we could indirectly see a very large brownish black patch, but could not make out the shape of the creature. Every now and then the fin disappeared below the water. Suddenly an eel-like neck, about six feet long and of the thickness of a man's thigh, having a head shaped like that of a turtle, appeared in front of the fin, lashing up the water with a curious wriggling movement. This creature was an example, I consider, of what has been so often reported, for want of a better name, as the 'great sea serpent.' I feel sure, however, that it was not a reptile that we saw, but a mammal."

Bought His Own Work.

To come across a bit of one's own work in print is an experience that is not ordinarily exasperating to the author, but a Washington writer on scientific matters was recently not very agreeably surprised by such development.

It appears that the writer was collecting material for a monograph on electro magnetism when word came to him of a valuable paper on the subject not long before published in a Berlin journal, devoted to science. Thinking that the paper would be of use to him in the work in hand, he had it translated. When the English version was laid before him, together with quite a bill for the translator's labor, what was the disgust of the writer to find that the article was nothing more or less than a German reproduction of an article of his own published the year before in an English journal. And he had paid twice as much for the translation as he had received for the original article!—Washington Star.

No Need to Worry.

Mrs. Smith, on retiring to rest the other night, heard her husband pacing up and down his dressing room in an evidently perturbed state of mind.

"Jack," she called out, "aren't you coming to bed?"

"No," was the curt reply.

Awaking after her first sleep to find Mr. Smith still pacing up and down like a caged animal, she called out, "Jack, what is the matter?"

a despondent voice. "I've got that bill of Tom Jones' coming due tomorrow for 500lb. and I have not a farthing to—ard it!"

"You stupid fellow! Come to bed at once! It's Jones who ought to be walking up and down, not you!"

Australian Cadets.

All children in Australia are drilled, but the elder boys are attached to the Australian military forces by means of the cadet corps. Almost every large school has its band of cadets, who wear neat khaki uniforms and are armed with light rifles in the use of which they are frequently instructed. Every year those boys have shooting matches, and the scores prove that among the youngsters there are many who have already become skilled marksmen.—London Standard.

Not by levity of floating, but by stubborn force of swimming, shalt thou make thy way.—Carlyle.

Hattiesburg.

All of the four Baptist Churches of Hattiesburg held baptismal services during September, in connection with their regular services.

We are getting ready for the meeting of the Lebanon Association, which meets with the Immanuel Church of this place October 28. It is the last associational meeting of the year. Let every pastor in the Association see to it that his church is represented, and that each church reports something given to each of our missionary and benevolent enterprises. It is hoped the pastor, deacons and good members will see after this matter.

We are to have a Ministers' Conference on Monday after the 3rd Sunday in October. Will the brethren of this section take notice and try to attend. We will have some subjects of interest to discuss and we will also arrange for our Bible Institute which meets yearly, commencing on Monday following the 3rd Sunday in January. We hope to have a fuller program with more speakers than ever before. We hope to draw on three states to fill out our program.

Brother Editor, your paper is improving as time goes on. Brother Gambrell's article on Fool Baptists is worth the price of the paper. I devoutly wish the Record were taken by every Baptist family in Mississippi. Wherever it goes its mission is a good and worthy one.

Yours in Christ,
I. P. Trotter.

Clark Memorial College.

Steps were taken at the meeting of the General Association last year to establish a Baptist College in East Mississippi. In eleven months through the untiring efforts and sacrifices of Rev. S. B. Culpepper, it was done.

The location chosen was Newton; where the generous citizens contributed ample lands and very liberal sums of money. Three commodious buildings were erected, nearly finished in time for the opening, Sept. 29th. Convenience of access and a beautiful site unite to make it an ideal place; demonstrated by the fact that the grounds were covered with people before the exercises began. Rev. T. J. Miley made the welcome address.

Among the speakers on the occasion were Senator Vance, Dr. J. L. Johnson of Clinton, and some of the home folks. There was much enthusiasm and perfect harmony. Prospects are more than favorable.

Its name is Clark Memorial College, founded in memory of our devoted and highly honored brother, Rev. N. L. Clark, who spent his long life preaching the gospel and ministering to the people of East Mississippi.

L. A. Duncan.

The Best Sunday School in the State.

Where? We don't know for sure, but we believe right here in Clinton. We have a live Superintendent, strong teachers, and earnest pupils. We opened for our collegiate year last Sunday. A day or two previously our Superintendent had called for volunteers among the college boys. These volunteers were to seek out the new men and urge all to attend. Moreover twenty-nine teachers had been selected and these volunteers were to try to divide the pupils among the different classes. The interest

among the pupils may be seen from the fact that one hundred forty-one volunteered for this service.

Promptly at 9:45 Sunday morning the school assembled in the chapel and sang. "There is a Royal Banner." Thirty-odd were in the choir while hundreds in the congregations joined in. It was glorious. Just in front of the writer sat a dear old brother who has passed his four score years and yet sang the song of the ransomed. Two little girls at the writers' left though they could not sing, followed with their fingers from word to word as the others sang. The little one to the left was too young to do even this, but her little form swayed and her foot kept time to the music. "Encamped Along the Hills of Light" the next song, was even better. "I Am Thine O Lord," came as from the very hearts of the singers.

Secretaries were now appointed and the classes assembled. After the lesson all re-assembled and sang "Praise Him," while the Secretary was preparing his report, which showed five hundred twenty-two present, and a collection of over \$15.00.

Another stirring song, and all went home feeling that we have the best Superintendent, the best teachers, the best singers, the best pupils, the best Sunday School in Mississippi.

One Present.

Ministerial Jealousy.

Jealousy is that passion or peculiar uneasiness which arises from the fear that a rival may rob us of the affection of one whom we love, or the suspicion that he has already done it; or it is the uneasiness which arises from the fear that another does or will enjoy some advantage which we desire for ourselves. A man's jealousy is excited by the attention of a rival to his favorite

A woman's jealousy is roused by her attention to another woman; the candidate for office manifests a jealousy of others who seek the same office. The jealousy of a student is awakened by the apprehension that his fellow will bear away the palm of praise. In short, jealousy is awakened by whatever may exalt others, or give them pleasure and advantage which we desire for ourselves. Jealousy is nearly allied to envy and suspicion. The worst form of jealousy is ministerial jealousy. There is not a class of men on the earth that ought to be as free from jealousy as the ministry. They ought to always speak kindly of each other, encourage and help, but here and there you will find a minister, suspicious, filled with envy and jealousy. When they speak of their brethren in the ministry, it is to criticize, fault-find and if possible lower him in the estimation of others. The preacher who has no higher ideal than self-promotion, self-ease and self-praise is not worthy the place.

It should be the preacher's highest aim to exalt Christ, and not self. To look in love and sympathy, to encourage and help his brother in the ministry, and never allow the devil to fill us with envy, suspicion and jealousy. The true minister rejoices to see his brethren attain greater victories for the Lord than he can ever hope to attain.

Ministerial jealousy was the incubator in which the devil hatched out "gospel missionaries," who feel it their duty in their envy, suspicion and jealousy to criticize, fault-find and hinder. Nearly all the discord in any denomination arises from ministerial jealousy.

Oh, for more, love sympathy, more of the spirit of the Master, that we may rejoice at the success and attainments of others, and all in the love and harmony put forth an effort to take this world for Christ.

W. J. Epting.

Malaria.

The worst foe of the people living in all the Delta country is Malaria. We all imbibe it. We eat it, we drink it, we inhale it, when we breathe. It Poisons the Blood, engorges the Liver, and Overtaxes the Kidneys and charges the system with this deadly poison. We feel bad, have no appetite, can't sleep, are constipated. Dr. Reams has discovered a specific remedy that Cures Malaria, (we have thousands of testimonials to this fact). Billiousness, Constipation, Sick-Headache and all Liver and Kidney troubles. 10,000 Bottles of Reams' Liver and Kidney Pills were sold in Jackson, Miss., the past year. Every bottle is guaranteed and money refunded if purchaser is not more than pleased and out of all sales made, of thousands of bottles, all over the South, there has not been one complaint. Two of Reams' Liver and Kidney Pills and 10 grains of Quinine will cure a cold in one night. Price 25c per bottle, or 5 bottles \$1 by mail.

For our reliability we refer you to Gov. A. H. Longino, Dr. T. J. Bailey, R. O. Edwards, P. M., or any citizen of Jackson.

For sale at all druggists, or by mail from Reams Pharmaceutical Co., P. O. Box 22, Jackson, Miss.

A Dream Superstition.

I heard what was to me at least a new piece of superstition the other day, and when I think of the risks I've run all these years because I don't know of it, my blood runs cold. I met a woman from Virginia in market, and the talk falling on dreams I recalled a most blood curdling nightmare I had the night before.

"I must tell you what I dreamed last night," I said.

"Let me first ask whether it's a pleasant or an unpleasant dream?" said the lady from Virginia.

"Decidedly unpleasant."

"Then for mercy's sake don't tell it!" said she. "Never tell a bad dream on Saturday, for we say in Virginia:

"Friday night's dream on Saturday told Is sure to come true, no matter how old."

—Washington Post.

Ought pastors to lead the church prayer-meetings? I do it when appointed to do so by a church member, when the timid appointee feels his embarrassment overwhelmingly and asks it, and when the leader is absent. But it is the church's prayer-meeting, and they ought to conduct it. For 18 years I have left my church for from 6 to 12 weeks in the summer, and each time save one, I found the prayer-meeting larger and stronger than when I left. I would have been willing to have had any one of these prayer-meetings take the place of the next additions have been brought over to him.

"Pray ye therefore the Lord of the harvest will send forth laborers unto the harvest."

The Lord of the harvest has heard prayer and sent forth laborers to the harvest from Koscusko and McCoal Baptist Churches.

Head-Work in Housekeeping.

There is always a best way of doing things, from the washing of a stew-pan to the serving of a six-course dinner. It is for this best way that I plead, and that for the sake of the woman rather than the house.

The easy worker first puts on her big apron. She makes every step count, carrying both ways as she goes in and out of her pantry, taking as many of the needed utensils or ingredients as possible in each trip. She puts everything back in place as soon as done with it, so that when the cake goes into the oven there are only a few bowls and spoons in the sink, already well soaked and ready for the final rinsing.

Instead of this, the thoughtless cook has scattered flour and sugar over the table and floor; she has egg on her clothes, vessels containing various ingredients are here and there; dirty spoons are dropped upon chairs or handy places; nothing is where it belongs, and everything is sticky.

Neatness, dispatch and system are traits inherited or due to early training, we do not doubt. Even some babies keep themselves cleaner than others. Nevertheless, I cannot think it impossible to teach every child to be neat if one begins early and keeps at it with quiet insistence. At least the little one may be made to finish tasks begun (thus training its will power), to put away playthings, and from habits of carelessness even in looking after its toys.

And a grown woman who has lacked this training and this valuable inheritance can do much to correct her careless habits. It means that she must make more of a business of housekeeping, plan for it, dress for it, study best ways of working, compel herself to finish each job undertaken, and go about it without that furious, destructive haste which a child displays when put to work at a disliked job. In short, a goodly amount of both mind and heart must go into home-making if it would be a success. The business demands it and is worthy of it. Indeed, nothing save the soul's needs is more worthy of our best thought.—Selected.

The Alaska Packers Association has liberated from its hatcheries in Alaska over 468,000 young salmon. The Fortman hatchery is the largest in the world. ARGO RED SALMON is packed by this Company.

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WITH LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarth is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarth Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarth Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarth. Send for testimonials to Dr. F. J. CHENEY & CO., Props., Toledo, O. Sold by Druggists, price 75c.

The Sage Who Conquered the Wilderness.

Joshua 24:15, "But as for me and my house we will serve Jehovah."

Before each human soul there is a wilderness journey. None realize it so well as those who have come into years. Home and rest are not here; but in a caravan beyond the swells of Jordan Life is no easy pilgrimage. There's no crown without the cross. Holy character comes through the testing, and the process is not pleasing to the flesh. Self denial is hard and only possible as the faith sees the things of real permanent value.

Certain things perish with the using—they are for this world only. Other things are enduring. Every parent must help his child distinguish the values. He is indeed a foolish father that will help his child in all earthly good and fail in helping it realize the good of an abiding eternal world—that fails in helping it see the glory and power of a life of righteousness here and hereafter. That which is of the more permanent effect is not the world merely, but the life. No man ever gets away from the prayers and influence of the Godly home. There is an atmosphere there that is making an order of life that will stand the tests of temptation and danger, that will look beyond the changing glory of this world to the marvelous wonder of the glory to be revealed. We plead again for fathers and mothers of faith and homes of prayer, filled with the very air of heaven, because there is the vision of the world to come. The conquering faith is the power within.—L. S. Bowerman.

The following invocation was written by Carmen Sylvia, queen of Roumania: "Keep with me always a mother's heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her deviation. Take from me much, if it be Thy will, but spare me the mother's heart."

ARGO. ARGO. ARGO. ARGO. ARGO. ARGO. ARGO. ARGO.

A Famous Plate.

Two groups of tourists were standing in the Pitti palace before the large plate of pure silver upon which Finiguerra, the great master of early engraving, had depicted his lovely "Madonna and Child" in a trellised arbor covered with roses. An Italian lady was telling her friends in an undertone the charming anecdote of Finiguerra and the laundress.

The artist, it seems, in mastering the new difficult art of en-

graving upon metal had acquired a singularly keen eye and delicate touch, and he also possessed a number of very fine and sharp instruments, which he used in his work.

Being a kindly man, he sometimes placed both his hand and his fine tools at the service of his friends and neighbors performing for them some of the simpler operations of surgery until he acquired quite a reputation for his skill in doctoring their hurts.

One day a poor laundress who had been washing clothes, in wringing out a garment in which a needle had been carelessly left, ran it deeply into her hand. Worse yet, it broke off in the wound, and a part remained imbedded in the flesh. She was in much pain, and on her way back from the stream where she had been washing she stopped at the house of the artist and was admitted.

Entering his studio, she hastily set down her wet and heavy bundle and held out the injured hand, begging his assistance. Finiguerra left his work to help her and after long and delicate manipulation extracted the broken needle. The woman thanked him and turned to go, lifting her bundle from its resting place.

Then he saw that she had set it upon one of his engravings. Like all others at that time, it was a plate of engraved metal, complete in itself and regarded as a single and sufficient picture, exactly as if it had been a painting.

But as the damp bundle was raised the quick eye of Finiguerra saw that it had received an impression from the engraved picture beneath, and his quick mind seized at once the suggestion of the possibility of indefinite reproduction for a single original. So that from the kindness of a great artist to a poor washerwoman sprang the discovery which has placed the beautiful products of the engraver's art within the reach of all of us today.

"Good Enough" Habit.

There is a habit, very easily contracted, which every one in business or otherwise should avoid. It is the "good enough" habit.

If you are building a house and use some faulty timber just because it looks quite right on the surface, what can we expect? Why, that ultimately the weak point will give away and a disaster may occur. So the cautious builder makes sure of using good material.

So it is with every phase of life. Don't be content because a thing is "good enough." Remember the time proved saying that "what is worth doing is worth doing well."

In these days of competition the thing or the man who is "good enough" is of no use. The best

is none too good for modern business men and business houses.

Did He?

"I am reminded, boys," said the new teacher, "of the career of a boy who was once no larger than many of you whom I see before me."

"He played truant when he was sent to school, went fishing every Sunday, ran away from home when he was ten years old, learned to drink, smoke, chew tobacco, play cards. He went into bad company, frequented low tap-rooms and stables, finally became a pickpocket, then a forger, and one day in a fit of drunkenness he committed a cowardly murder."

"Children," he continued impressively, "where do you think that boy is now?"

"He stands before us!" cried one of the youngsters in a shrill voice.

It Would Seem So.

"And does your husband still think you are an angel?" asked the privileged friend.

"I guess so," answered the bride of one short year. "At least he seems to think I don't need any new clothes."—Chicago News.

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Stearns' Electric RAT and ROACH PASTE
If you are troubled with rats or mice, it is sure death, driving them out of the house to die. There is no need of great quantities and expense. It is safe for you and your family and your pets. It is sold in all drug stores and general stores everywhere, or sent direct prepaid on receipt of price.
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Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.

Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

Woman's Meeting in Connection With Central Association.

The Women's Missionary Soci-
eties of Central Association met
in the chapel of Mississippi Col-
lege, Clinton, Miss., at 3 o'clock,
Wednesday, Sept. 9th, 1908. Af-
ter singing "Am Thine, O Lord,"
the devotional service was con-
ducted by the reading of the
35th chapter of Isaiah and fer-
vent prayer by Mrs. J. L. John-
son of Clinton.

"From Greenland's Icy Moun-
tains" was sung, and then Mrs.
Lee, the Vice-President of the As-
sociation, made her report, which
was an earnest appeal to the So-
cieties to give of their means,
time and prayers more in the
coming year than ever before.

Mrs. Lipsey read a personal let-
ter from Dr. Willingham to the
Societies, making three requests
for prayer for world-wide
missions, for better information
among us, for increased liberality.
The Home Board was represented
by Mrs. Fulham of Jackson, in
a letter from Dr. Gray, commend-
ing the women for the great part
they had in furthering the work
of Home Missions in the South.

Mrs. Bailey of Jackson, read a
letter from Miss Heck, our W. M.
U. President, which was a plea
for "the other woman." Miss
Heck urged that this, the 21st
year of W. M. U. work be given
to special effort in drawing all the
women of our churches into the
W. M. U. Societies, and offering
a resolution looking to enlistment
during the month of October.
This was adopted by a rising
vote.

In all our work there is per-
haps no feature that is claiming
our attention, more than the
Training School at Louisville.
Miss Forbes, City Missionary in
Jackson, spoke very interestingly
of the work done in this home, be-

Scripture Cake.

The other night I was at an entertainment given by the ladies
of the Baptist Church at Lexington, Va. Among other good things
they had Scripture cake, made by the following recipe:

4 1/2 cups of 1 Kings 4:22, flour.
1 1/2 cups of Judges 5:25 (last clause), butter.
2 cups of Jeremiah 6:20, sugar.
2 cups of 1 Samuel 30:12, raisins.
2 cups of Nahum 3:12, eggs.
1 cup of Numbers 17:8, almonds.
2 tablespoonfuls of Samuel 14:25, honey.
Season to taste of 2 Chronicles 9:9; 6 of Jeremiah 17:11, spice,
6 eggs.
A pinch of Leviticus 2:13, salt.
1 1/2 cup of Judges 4:19 (last clause), milk.
2 spoonfuls of Amos 4:5, leaven.
Follow Solomon's prescription for making a good boy, beat.
Proverbs 23:14, and you will have a good cake.

speaking interest and prayer in
its behalf.

Mrs. Hollinsbee of Canton, told
something of her personal know-
ledge of the helpful character of
the training done there.

Mrs. J. L. Johnson spoke of the
Bible fund of the Sunday School
Board, and quoting from Brother
Rowe's report, told of 67 families
in our State without a Bible in
the home.

The next matter presented was
the Building and Loan fund, spok-
en to briefly by several ladies, af-
ter which Mrs. Smith of Jackson,
discussed the Margaret Home for
missionaries' children.

Mrs. Aven read a letter from
a missionary mother, telling of
the great good the Home was do-
ing for the "Soldiers at the
Front."

Ministerial Education was
brought forward for a general dis-
cussion, and an earnest appeal
was made in behalf of the Minis-
terial Board, as a debt of \$1,000
was reported.

Mrs. Riley of Jackson, made an
instructive and intelligent talk
on "Our Aims and Work," touch-
ing on all the features of work
fostered by the W. M. U.

By vote Wednesday afternoon
of the Association's meeting was
decided on as our time of meet-
ing for next year.

We closed by singing "Blest
Be the Tie That Binds," and
prayer led by Mrs. C. L. Lewis.

Dear Brothers and Sisters:
We, the women of Calvary Bap-
tist Church of Vicksburg, are
writing our sister churches, ask-
ing them to help us in this, our
time of need. We still owe \$4,000
on our church property, and the
interest is overdue.

There is a mortgage on the
property for the amount, and the
trustees have been instructed to
sell the church to pay the debt.

We have exhausted every
means at our command, and must
give up and disband unless our
dear friends will hear our plea
and help us.

Yours Anxiously,
Mrs. E. R. Wilson, Chairman.
Mrs. H. H. Havis, Secretary.

Enlistment Month.

October is the time appointed
by W. M. U. for us to make a
special effort to get more women
interested in our work, to bring
more women into our societies,
and more societies into our union.
Special literature has been pre-
pared to help carry out this plan
and will be distributed by Mrs.
Woods. It is important that we
begin our preparation at as early
a day as possible that the in-
gathering may be as early in the
month as practicable. Vice-Pres-
idents are urged to present this
matter to their associations and
to use every means to get their
societies organized in October and
to report promptly their names
and numbers. There is one tract
for the use of all, with plans and
suggestions for getting many peo-
ple interested. For W. M. S.
there is a leaflet, "Seven Reasons
and an Invitation," with a white
cardon which new members are to
sign names and address, and giv-
ing the two chief reasons for join-
ing such societies, as follows:

"Realizing that the great need
of women in this land and others
is the knowledge of the love of
Jesus Christ; and that God has a
claim upon my prayers, gifts and
work for the coming of His king-
dom, I desire to be enrolled as a
member of the Woman's Mission-
ary Society of Church."

For the Y. W. A. there is a leaf-
let written by Miss Heck, entitled,
"Sunshine," which is very help-
ful. Their membership card is
blue, with their motto.

For Sunbeams, two leaflets is-
sued, about the two chapels for
which the children are asked to
give their money this year—
\$6,000. One is a message from
Cardenas (in Cuba) and the other,
"A Church or a Shed." The
Sunbeam membership card is now
ready. Let every woman in our
State put forth her energy and
prayers and strength in this effort
to interest the "other nine" and
increase our working force. Write
for the literature and be sure to
send in reports of the number of
new members received.

Mrs. W. R. Woods.

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Literary Notes.

Among the new volumes added to the "Editha Series" of stories for little girls, are the ever famous and touching "Simple Susan" by Maria Edgeworth, and "The Birthday Present" and other stories by the same author. In The companion series, "Every Boy's Library," stories for little boys, the additions are "Lazy Lawrence," "Forgive and Forget," and "The False Key," all three by the famous Maria Edgeworth. These are all fully illustrative style, in full cloth in various colors inlaid with a handsome embossed lithograph, with end papers especially made for the series.

At the mother's knee, where little lips first learn to lisp the verse which often becomes the child's most precious heritage in after life, is the sweetest and most sacred place in the world. "Mother Verses and Home Songs," illustrated by Amy Brooks and others, published this fall by H. M. Caldwell Company, New York and Boston, is a book which will enrich the Mother's Treasury of Verse and help her to recall those she may only remember in part. It is a very carefully made selection of verses for bedtime and other occasions, and of songs and rhymes for the younger children. Brightness and cheerfulness are the dominant notes, but the moral is not overlooked nor are the poems of the higher life which are suitable for children forgotten. The book is sent forth in a singularly appropriate binding for the Christmas season.

"Methinks I see her now
With a wreath of orange blossoms
upon her snow white brow."

This is about the only souvenir de mariage of our friends that the wedding guests carry away. Here, however, is one for the bride and bridegroom themselves in the shape of a handsome little book of record entitled "Our Wedding," by Helen P. Strong, published this fall by H. M. Caldwell Company, New York and Boston. It consists of an elaborate arrangement of beautiful designs lithographed in many colors, with dainty pages in monotypes alternating. The selections are most appropriate to accompany the records of all the events connected with the marriage ceremony, certificates, guests, etc. This dainty and unique souvenir de mariage is bound in half white moire silk, uniform with "Our Baby's Journal," and "Many Happy Returns of the Day," and is, at it should be, very carefully boxed.

The Six to Sixteen Stories which H. M. Caldwell Company New York and Boston are publishing, would not have begun to be complete without the two which

they have added this year: the world-classic, "Robinson Crusoe," which comes with nineteen full-page illustrations, and the ever-favorite "Hans Brinker; or the Silver Skates," by Mary Mapes Dodge. This is illustrated most acceptably by L. J. Bridgman.

"Infinite riches in a little room" is a phrase which may well be applied to the compact and dainty little pocket volumes of the Great Galleries of Europe Series now publishing by Messrs. H. M. Caldwell Company, New York and Boston. Already we have "The National Gallery," "The Tate Gallery," "The Louvre" and "The Luxembourg;" this fall they present "The Glasgow Gallery" and several others are well on the way. Scottish artists and their work have been coming to the fore very strongly in late years and this is one of the most interesting of the Series on that account. There are sixty or more examples of their work with concise notes and an historical account of the Gallery represented.

The unspoiled Indian of the North, slightly superstitious, deeply religious, and absolutely honest, shy and retiring, is not easily to become intimately acquainted with. Mr. Cy Warman the author of "The Last Spike," "Railroad Stories," etc., who has lived with them in the open, has taken down from their own lips some of the songs, legends and stories of this interesting people, and brought them together in "Weiga of Temagami," which H. M. Caldwell Company of New York and Boston publish this season. The stories are told with a simple directness which gives them a unique charm, and there is not one of them which does not attract and interest the reader. The songs are instinct with the true poetry which Nature inspires. Their setting and their local color are absolutely faithful, and besides their romantic interest they have a value as contributions to Indian folk lore as well. The illustrations which are numerous, are exquisite photographs from real life and give an added actuality to the text. Mr. Warman's many books now published bespeak a large sale for this one, which is printed on a buff paper in two colors, with designs and text illustrations by Iorio. It is bound in basket cloth, with a cover design in colors representing an Indian blanket.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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THE BAPTIST RECORD.

ASSOCIATION MINUTES

LET

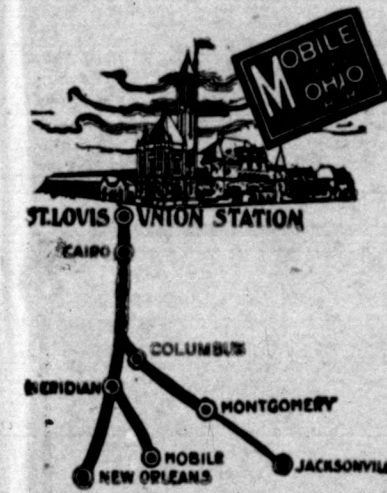
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False Excuses.

La Fontaine, chaplain of the Prussian army, once preached an earnest sermon on the sin and folly of yielding to a hasty temper. The next day a major of the regiment accosted him in no very good humor, saying:

"Well, sir! I think you made use of the prerogative of your office to annoy me with some very sharp hits yesterday."

"I certainly thought of you while I was preparing the sermon," the chaplain answered, "but I had no intention of being personal or sharp."

"Well, it is of no use," said the major; "I have a nasty temper, and I cannot help it. I cannot control it; the thing is impossible."

The following Sabbath La Fontaine preached on self-deception, and the vain excuse which men are accustomed to make.

"Why," said he, "a man will declare it is impossible to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could, but he would, control himself entirely. And yet he dares to say that the continual pres-

ence of the King of kings imposes upon him neither restraint nor fear."

The next day the preacher met the officer again, who said humbly:

"You were right yesterday, chaplain. Hereafter, whenever you see me in danger of falling, remind me of the King."—Selected.

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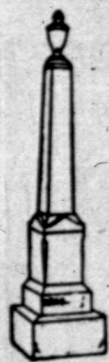
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Each By Name.

Never a little foolish lamb
Astray in the gloaming dim
But the tender Shepherd knoweth
its name.
And calleth it home to him.

In the flock and the fold the sheep
are his,
And he keepeth them close in
his care;
And each for itself in the Shepherd's heart
Hath its own peculiar share.

Never a moor so wrapped in mist,
Nor a hill so gray and dun,
But the Shepherd counteth his
lambkins there,
And watcheth them one by one.

Never a day so bleak and chill.
Nor a night so dark and drear,
But the tireless love of the Shepherd waits
For the sheep that are passing
near.

Never a weary, way-worn sheep
In the great world-flock today
But may hear the call of the Shepherd's voice,
May follow him and obey.

The Shepherd hath ransomed the
great world-flock,
He hath bought it for his own;
And he loveth and guardeth it
one by one.

As were each in the world
alone.
—Margaret E. Sangster.

Argo Red Salmon is one of the
"good things to eat."

From An Alaskan Mission School.

The Woman's American Baptist Home Mission Society supports a school and orphanage at Wood Island, Alaska, and The News Letter, published monthly by the school, is one of our exchanges. A recent number contains these amusing incidents which occurred in the primary class.

Miss Craumer, telling of her work in the slums of Philadelphia: "I went into homes where the poor little babies had no clothes. Their mothers did not have clothes to go to church!"
Later in school. Teacher: "Joe, tell me something about Philadelphia!" Joe hangs his head in silence. Teacher firmly: "Joe, please lift up your head and answer me. Tell me something about Philadelphia!" Joe: "any clothes in Philadelphia!" sheepishly. "They don't wear any clothes in Philadelphia!"
Miss Breece while developing a lesson. "When Moses' work was done what did God do?" Maggie. "God took him." Miss Breece. "When my work in lit is finished what will happen?" Chorus. "You'll get married!"
Teacher. "Tell me some things

that can walk. Can a tree walk?"
"No." "Can water walk?"
Johnny Ferrin, eagerly. "No, but it can run!"

Maggie. Aunt Edna, could I write on your board?"
Aunt Edna. "Yes, I am sure you can, for I saw you."
Maggie, looking puzzled. "Could I can?"
Evidently Alaskan girls and boys are much like their young fellow-countrymen in the United States.

Sir Frederick's Prescription.

The King of England's famous surgeon, Sir Frederick Treeves, has this to say to the rising generation. It comes from one who knows:

"Boys, don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance and determination. The best motto for a long march is, 'Don't grumble. Plug on.' You hold your fortune in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who staggers, has little else that he can do. He is a cheap-jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach and the open dune. Keep clean body and mind."—Christian Advocate.

A Redhot Flood.

An example of mixed metaphor was heard at seamen's meeting at South Shields, an enthusiastic speaker, urging the crowd to "take the tide by the flood and grasp it redhot."—London Chronicle.

The Secret.

Blobbs—There is only one thing a woman loves better than to be told a secret.
Slobbs—What is that?
Blobbs—To find it out for herself.—Philadelphia Record.

Beautiful this thought and imagine wherewith Sir Philip Sidney gave it expression, "They are never alone who are accompanied by noble thoughts."

It's Nerves

That make life worth living—when they are all right. But when weak or exhausted it's different; some of the organs do not get enough nerve energy. Their action becomes weak. The penalty is aches, pains and misery. Dr. Miles' Nerve restores nervous energy. It establishes normal activity, so that nature can correct the irregularities.

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"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time."

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby."

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"Let Me Alone!"

We all have noticed periods in a boy's life when he knows more than his father. We in America have especial cause to notice it, for the American youth displays a disregard for his elders that would not be tolerated in other countries. He seems to delight in his boorishness. He tells his father that he knows what he is doing, and his mother to let him alone, and his sister is disposed of with the contemptuous remark, "Aw, you're only a girl, anyhow."

We have many, many ways of treating him at this period. One of the commonest is to laugh at him, and, unfortunately he is rather ridiculous. The shrill voice of self-assertion has an adolescent squeak, and his manly bearing is marred by too much display of neck and wrist and ankle, but it is dangerous to laugh at him. The dearest, strongest desire of his heart is to be treated as a man, and if you won't do it of your own accord, he will make you. Many a boy loafs at the corner saloon who would have a better time at home, but he is "man enough" to spend his evenings where he pleases. "See!"

Another way is to let him learn by experience. It is a good way for some, but the world is full of wrecks who did not learn in time. The boy who is thrown into the water learns to swim quickly—if he does not drown.

Sometimes we try sentiment. The boy is at an age when he thinks sentiment is not manly. The more we stir the memories of his childhood, the more nearly we bring him to unmanly tears, the more we exasperate him. Sometimes we reason with him, if he will let us. Often he will not. Sometimes we bribe him and plant in the young mind the idea of being good for what there is in it.

Over in Europe they have a way of beating it out of him. This is a cure on the well-known plan of suppressing the symptoms. It may result in deceit and hypocrisy. It may result in a broken spirit. It seldom results in healthy manhood.

Why are all these plans failures? The reason is simple. The boy is right. He is on the point of becoming a man, and a boy who does not approach manhood with eagerness is poor material. Treat him like a bad boy and he will be one. Treat him like a man and he will become one. Remember that nothing sobers a boy so quickly as to feel the responsibilities of the man.

ARGO RED SALMON is sold in one pound TALL cans only, because the TALL cans are filled by machinery. Flat and one-half pound cans are filled by hand. Hand work in canneries is crude and antiquated.



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Biggs Sanitarium, Greensboro, N. C.

\$60 LIFE SCHOLARSHIPS \$25

Beginning April 10th, we are going to show our appreciation of the VERY, VERY LIBERAL patronage our UNIVERSITY has ALWAYS received, and on account of the recent money panic, and sell a LIMITED number of \$60 LIFE SCHOLARSHIPS at \$25. Buy one before they are sold, FOR THEY WILL GO FAST AT THIS PRICE, and get ready for a good position in the early fall. If you can't come at once pay us \$10 now, and pay the balance on entering.

HARRIS BUSINESS UNIVERSITY,
JACKSON, MISSISSIPPI.

LET US BE YOUR

"Typewriter Doctor"

**EXPERT
REPAIRING.**

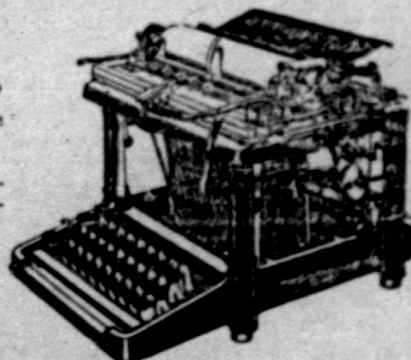
All makes of machines for sale \$10 to \$100.

State Agents for Remington-Sholes and Pay-Sholes typewriters.

Typewriter Headquarters.

E. T. Chambers, Prop.

No. 120 West Capitol Street.
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Jackson School of Business

Bookkeeping, Shorthand, Typewriting, Calculography.
Ideal location. No saloons. A city of schools and churches. Extensive practical courses. Low rates. Every graduate assisted to position. More calls than we have students. An open gateway to success for you. Write for catalog, courses and information.
JACKSON SCHOOL OF BUSINESS, Jackson, Tenn.

"All is Not Gold That Glitters."

WHAT'S WHAT! WHO'S WHO!!

Draughon's Business College Company

is running, in the city papers, the following advertisement: "JOHN F. DRAUGHON'S competitors, by not accepting his proposition to have his THREE-months' Bookkeeping students contest with the SIX-months' Bookkeeping students of any other Business College, concede that JNO. F. DRAUGHON'S Colleges teach more Bookkeeping in THREE-months' time than the others in SIX.

Harris Business University PROPOSITIONS.

About seven (7) months since we submitted to Jno. F. Draughon's Business College Co., ten (10) propositions, IN THE FORM OF A CONTRACT AND SIGNED BY OUR UNIVERSITY, with a request that they sign the contracts and enter into a contest and ascertain which institution, DRAUGHON'S BUSINESS COLLEGE OR OUR UNIVERSITY, has the better courses, gives better instructions, and from which students derive more benefit, but they positively refused to enter into the contest. The propositions were based on Jno. F. Draughon's EXTREMELY EXTRAVAGANT assertions made in his catalog. One of the propositions was, IN SUBSTANCE, as follows: If Jno. F. Draughon's graduates from the bookkeeping department of his Jackson school were to come to our UNIVERSITY and take the examination that our students pass before they work up their first set of books, and if one-fourth (1-4), JUST ONE-FOURTH (1-4), of Jno. F. Draughon's graduates passed the examination we were to pay the entire expense of all his graduates from the bookkeeping department of his Jackson school, including BOARD, TUITION AND BOOKS; but he absolutely refused to enter into the contract.

Harris Business University

now submits another proposition which will prove the TRUTHFULNESS or FALSITY of Jno. F. Draughon's proposition QUICKER and EASIER than to have students spend from three to six months in college, AS HIS PROPOSITION REQUIRES, to get the true facts. We will pay each one of Jno. F. Draughon's graduates from the Bookkeeping department of his Jackson School \$50.00, if they will come to our UNIVERSITY and take the examination that our Bookkeeping students pass before they, our students, work up their first set of books, (it would not require more than 45 minutes for the examination, and \$50.00 for 45 minutes' work is splendid pay), provided Jno. F. Draughon's graduates pass the examination; and, provided further, that their graduates have not studied any but Jno. F. Draughon's Bookkeeping, and have never kept books. Each graduate to be given the examination singly.

We have made a number of Jno. F. Draughon's graduates the above proposition, but have never succeeded in getting any draughon's graduates the above proposition.

Trot Your Graduates Down The Pike, Johnny, and Let's Prove who Teaches Bookkeeping as it Should be Taught.

Note.—We have refrained from rushing into print in this connection, and only do so now in self-defense. We do not make this proposition to disparage any of Draughon's students, but to bring out the REAL FACTS.

HARRIS BUSINESS UNIVERSITY,
Jackson, Mississippi.